

2710  
DECEMBER, 1949

# SOCIAL ORDER



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F. J. Corley
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A. J. Adams

# SOCIAL ORDER

Vol II

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JOSEPH B. SCHUYLER, S.J.  
Woodstock College

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Volume II

1949

INSTITUTE OF SOCIAL ORDER  
SAINT LOUIS, MISSOURI

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... just a few things:

THE REPORT ON conditions at one of the Chinese Catholic universities was written as an informal letter by one of the Jesuit deans. His account conflicts with almost all other news from China in that he is reasonably satisfied with the regime and has some qualified hopes for the future.

Later word from this same institution indicates that his hopes were not well founded, and that the school authorities there are encountering crippling obstacles. Most effective of these will probably be the heavy property tax which will soon drain all private institutions of what little capital they have and then necessitate forfeiture of the property to the state. In some schools students are also required to take courses in Marxism as part of their curriculum.

MR. PATRICK RATTERMAN, associate editor of SOCIAL ORDER at West Baden, has been in correspondence for some time with a Chicago profit-sharing consultant, Mr. Joseph Roeder, who is a graduate of Loyola University, Chicago. At Mr. Ratterman's request, Mr. Roeder has specially prepared for SOCIAL ORDER an article on profit-sharing. The article will appear in the January issue.

When he forwarded the article Mr. Roeder remarked in his covering letter, "My one and only thought is to cooperate with those who are interested in correcting our social order of today." We are all in Mr. Roeder's debt for

his devotion to social order and to SOCIAL ORDER.

FATHER WILLIAM N. CLARKE's excellent article on industrial democracy in Belgium, SOCIAL ORDER 2 [1949] 49-68), continues to attract attention.

It has been used extensively by Brother Gerald J. Schnepf, S.M., associate professor of sociology at Saint Louis University, in addresses and class lectures, (see *Catholic Mind*, 47 [August, 1949] 489-499).

Recently I received a letter from Professor F. K. Maher, of Newman College, University of Melbourne, Australia, who is also associate editor of the review, "20th Century." Professor Maher wished to reprint the Clarke article slightly condensed. He said, "I don't know how we can pay you, in view of the dollar shortage, but I understand that you are interested in having an article on the social thought of the Australian hierarchy, and I could do that."

Professor Maher was for seven years national director of the secretariate for Catholic Action and helped to draft the annual Bishop's statements. So, thanks indirectly to Father Clarke's hard work in Belgium, we shall soon have an authoritative article on the social attitudes of one of the most progressive hierarchies in the Church.

AND WHILE WE ARE speaking of hierarchies it would be well to observe that the bishops of the Philippines have issued several remarkable state-

ments since the war. I hope to print soon an article on the social thought they have presented to their flock.

THE ANNUAL SURVEY of Negroes in Jesuit schools has been completed by Mr. James F. Muldowney, S.J., of Woodstock and will appear in the January issue. Despite some decline in total enrollment of students in our colleges, there is a continued increase in the number of Negroes in the colleges, as well as in the high schools. In all, more than 1,200 colored students are being educated in our secondary and higher educational institutions.

FOR THREE YEARS a number of social-minded leaders, industrialists and educators, have discussed a code of principles which would outline the responsibilities of businessmen. After repeated formulation and redrafting the statement is complete and will soon be announced for publication by Prentice-Hall. No name has yet been designated for the book, but it should not be difficult to identify. It will be well worth studying, and will probably have a strong impact upon the attitudes of American industrialists. You will hear more about it in future issues of SOCIAL ORDER.

A GROUP of theologians at Saint Mary's, under the direction of Father Leo A. Coressel, are conducting a seminar on *Quadragesimo Anno*. Their papers are a paragraph-by-paragraph analysis of the document, intended to give the members of the seminar a

thorough understanding of its thoughts. Mr. William J. Brennan is preparing a report on the seminar which will be printed soon. . . . Also on hand is an article by Father William J. Downings who teaches economic history at Creighton, on methods of teaching *Q. A.* in the history classroom. . . . And an excellent proposal concerning papal documents from Mr. Robert F. Drinnan who did the October article on AT&T.

THE CHARACTER YOU see printed here is the Japanese symbol for the word Nisei, which is used to designate Japanese-

Americans, or any people of Japanese descent born outside Japan. You will see this character again as an illustration in an article prepared by Father Timothy L.

McDonnell, associate editor of SOCIAL ORDER at Alma. He has spent a long time studying the background of the Japanese-Americans, their treatment during the recent war and their present plight. While our major interracial problem in the United States is that involving Negro-white relations, there are other racial minorities to whom justice is not being done. Unfortunately it has not been possible to give much attention to these questions in past issues of the magazine. Father McDonnell's excellent study will go far to right this situation with respect to the Nisei.

F. J. C., S.J.



*SOCIAL ORDER and the Saint Mary's Race Relations Conference plan a survey of newspaper reporting of Negro crime. You can help in this work.*

# NEGRO CRIME REPORTING

## *How the American Press Treats Negro Crime*

Francis J. Corley, S.J.

I. S. O.

IF YOU are in charge of a study group or a social-minded sodality or a class in civics or journalism, here is a project that will interest you. With the help of your group you can contribute to a survey which the Race Relations Conference at Saint Mary's College plans to make during the month of January. It is to be a survey of the way in which American "white" newspapers report Negro crimes.

Last June Father Raymond Bernard asked in the pages of *SOCIAL ORDER*, "How Criminal Is the Negro?" (2 [1949] 195-98). His brief article indicated that estimates of alleged "criminality" were exaggerated, that comparatively high crime rates are due partly to discrimination in arrests and convictions, partly to socio-economic factors. He also suggested that newspaper reporting of Negro crimes helped to keep alive a false impression that the Negro was inherently criminal.

### More Data Needed

But there is a great deal more that should be known about how the papers report Negro crime. Is there a definite pattern throughout the country; is race generally mentioned in connection with Negro crime? Such a survey as the Conference plans will give us a bit of information about the subject, but there is still a great deal of work to

be done before we shall know how good a job the papers are doing.

There are lots of questions that should be asked about news coverage in a survey of this sort. It would also be good to know, for instance, what proportion of white and of Negro crimes are reported, the types of crimes that receive press attention, the relative prominence of display, the degree of certainty in ascription of crimes to Negroes.

### May Improve Reporting

And asking some of these questions will not only help us to see what sort of job the papers are doing, but may indicate ways in which the work can be improved. In general newspaper men are keenly aware of their social responsibilities and are eager to assume a position of leadership in forming social attitudes. If suggestions can be made about ways in which their social role can be more effectively carried out, they will probably listen readily.

Some work has already been done by others. The Saint Mary's survey hopes to make a small contribution both to our knowledge of press coverage and to its improvement. To this end they plan to make as wide a survey as possible of newspaper reporting of Negro crime during the entire month of January, 1950.

They hope to gather a group of collaborators in most of the large cities of the United States, as well as in representative smaller centers, who will scan carefully every issue of every newspaper published in the locality for articles reporting or commenting on crimes committed by Negroes.

### Social Opportunity

And this is where you come in. The Conference members are willing to do the work of collating the material and making the study, but they need help to collect clippings.

They want one volunteer in each of our houses who will organize a group and supervise the work of examining newspapers and collecting items. Volunteer readers would have to read carefully every issue of each newspaper during the month of January, 1950, and clip each item in which a crime committed by a Negro was reported. To the clippings will be attached tabs, indicating the name of the paper, the city in which it is published, the date and the page on which the clipping appears.

These clippings are to be accumulated and sent to the Conference at Saint Mary's. The Conference members will examine the news stories and tabulate data for the survey. When it has been completed an account will be prepared for SOCIAL ORDER and will be printed before the end of the current school year.

### Further Possibilities

Such a project is an excellent undertaking for a Sodality, a civics or sociology or journalism or English class in high school or college, or for a study group. If two or three volun-

teers are assigned to each paper, there would be greater assurance that all editions and all items would be covered. No very great knowledge would be required and a certain amount of social consciousness would be fostered.

We have excellent resources for surveys of this kind. Since we have houses in more than 50 large cities throughout the country, as well as in smaller localities, it is possible to present a very representative sampling of American newspaper coverage. With students and adult lay people readily at hand and willing to cooperate, it is possible for us to collect quickly, easily and inexpensively all kinds of data which do not require trained observers. The survey of crime reporting will give us an opportunity to test our ability to use these rich resources.

They would like to have your name as sponsor of the project in your city before December 15. When you have written to them they will send you a detailed list of instructions suggesting how the survey can be most accurately conducted. In some larger cities there may be more than one volunteer. In that event it will be possible for them to divide the work by assigning different newspapers to separate groups. This would be a distinct advantage, for instance, in New York and Chicago.

For the present your only job is to write to:

Race Relations Conference  
Saint Mary's College  
Saint Marys, Kansas

and inform them that you will be willing to supervise the survey in your city. They will send you further instructions.



*Father Fichter, who is chairman of the department of sociology at Loyola University, New Orleans, presents some reflections derived from the intensive study of one parish. He is at work on three books to be published as a result of the study; the manuscript of the first has been completed.*

# SOCIAL ROLE AND SOCIAL ACTION OF THE PARISH PRIEST

*An Experience in New Orleans*

Joseph H. Fichter, S.J.

Loyola University, New Orleans

FROM a sociological point of view the status of the priest in the parochial structure is in need of re-definition. Traditionally we have thought of him only in his "priestly role" and have had a fairly clear concept of what this means. The "priestly" priest is holy, industrious, knowledgeable and intelligent. In his relationship with parishioners he has been expected and urged to fulfill two predominant functions: that of mediator and that of father.

Certainly, the priestly role demands these two qualities in the modern urban parish, but it seems to me that the time has come to re-examine their implications and possibly to question their adequacy.

## Traditional Functions

The priest as *mediator* has most commonly signified his pivotal, *individual* function as the spiritual pleader between God and the people, a kind of channel through whom supernatural

life flows to the laity, a sort of distribution center for sanctifying grace. After all, he is the minister of the sacraments, the celebrant of Masses, the voice of God in the pulpit; and in all of these activities he has been primarily concerned with the sanctification and salvation of the individual.

The same may be said of the paternal role of the priest. *Fatherliness*, the pastoral attitude in the care of souls, is connoted in the "fatherly" advice and assistance that is directed to individual problems of the flock. We characteristically think of it as a job to be done for the drunken husband, the delinquent boy, the unchaste wife, the girl in trouble, each of them stressing the person-to-person relationship on the basis of an individual problem.

## New Role Develops

My belief is that this simple, old-fashioned concept of the priestly role is no longer realistic in the conditions of a modern urban parish. It may have

been satisfactory and was productive of much good in another age and another environment, but the modern city priest is challenged by a whole complex of demands that cannot be met through the simple roles of mediator and father.

For example, he has to be a *business man*, at least to the extent of raising and administering the funds required for the maintenance of his parish plant. Bishops no longer accept slipshod financial reports that have been carried around under the pastor's hat. This managerial role is a difficult one and is frequently in conflict with the higher values contained in the spiritual role. The pastor has to be an *organizer* for the internal sub-groups of his parish, the lay societies that will not function properly without his executive guidance. In some instances this role will extend to diocesan organizations of various kinds. Again, the priest is expected to play a *civic* role. As a respected and influential citizen he may be called on to cooperate with Mayor's committees, Rotarians' projects, and so forth. In a sense too, without "getting into politics" he has to play a *political* role in his community. What Southern priests said for and against the Dixiecrats last November had much more significance than most of us think.

### Has Social Function

All of this indicates the complexity of the pastor's position. But besides all this, and permeating all of it, is the *social role* of the priest. The position he takes here depends upon the kind of *social conscience* he has, and determines the kind of social action, or social reform, he will promote. Of course, a social-minded priest is still responsible for the care of individual souls, but he amplifies his concept of the individual. He takes the parishioner for what he is: a social being with all kinds of *related* bonds and functions

and needs. In other words, in order to know and assist the *whole* person he must know the parishioner in his social context, as a member of a family, or an occupational group, of recreational neighborhood and other groups.

From this point of view, the components of the Catholic parish are not primarily its individual parishioners but its family groups. Hence the pastor has a definite *social* relationship to a parishioner as a member of a family, rather than a merely *individual* relationship to him as an unattached person.

### Conflict of Ideals

Whether or not we can recognize it, every pastor has some sort of *social conscience* and plays some sort of *social role*. Sociologically, a role is a combination of patterns, that is, of recurrent uniformities of thought and behavior. Roughly speaking, there are two sources of these patterns: (a) the local community where the parish is situated; (b) the wider doctrinal and empirical traditions of the Catholic Church. I think it can be said that today there is a conflict constantly going on between these two: the ways of the world as accepted and practiced in the community, and the ways of God as taught and worked for in the Church.

In an urban parish this conflict is dynamic. New challenges by the community are met with new responses by the Church. Both sides are changing all the time. Since these two sources of social patterns are in constant flux, the social role of the pastor which results from them is also constantly reshaping itself.

### Leaders Are Led

Let me exemplify this problem from a Southern urban parish which I have been studying closely for a year and a half. There are some well-defined social attitudes in the community concerning housing, labor unions, public aid to education and race relations



(There are others, but these four will suffice to make this point). I need not recount what the Church and Catholic sociologists advocate in these social problems, but I must remark that the attitude of the parish priests here veers more to the mind of the local community than to that of the Church. In other words, they seem to be more the product of their community's social thought than they are the moulders and leaders of that thought.

The community is bourgeois-minded; not merely "conservative" as opposed to "liberal." It has great faith in successful and respectable persons who "know what is best" for the rank and file. The priests of the parish are kind and gentle and paternal to the individual sufferers from the selfish profit system; but they hesitate to question the validity and sacredness of the system which brings about such suffering. Their social philosophy seems to be formed by contact with and experience in the local community rather than by a knowledge of the social encyclicals.

### Examples Cited

Take the matter of *housing*, for example. Ninety-one of the 1,806 family units in the parish are doubling up with relatives. This means that 182 families, approximately ten per cent of all the families in the parish, do not have the primary requisite of privacy.

Eighteen and eight-tenths percent of all the households are paying less than \$20 a month rent, and this means in practice that they are existing in physical surroundings hardly conducive to good family life. Only 17.7 per cent of the households are occupied by their owners, a fact which is reflected in the instability and mobility of the families in the parish.

The prevailing attitude of the community is against any form of low-cost housing, for two reasons: it would

depreciate the neighborhood and bring in undesirables, and secondly, it would promote a trend toward socialism. Furthermore, two or three of the best contributors to the Church have a large investment in rows of slum shacks.

### Suspect Unions

Consider *labor unions*. Many of the parishioners work for a transportation system, and the attempt to unionize was broken by the transit company 20 years ago. The community has come to believe that the strike at that time was lead by outside subversives and radicals. Despite the fact that low rental is a reflection of low income, which in turn is a reflection of poor bargaining power, the community generally is anti-organized-labor. Furthermore, there exists in this parish a capitalist-minded group of prominent Catholic laymen who are successful businessmen.

Take the question of *public aid to parochial education*. The Pastor refuses to have anything to do with the free-lunch program. This may or may not be a good thing, but the point of importance is his reason for refusal. He maintains that it makes the children dependent; it takes away their initiative and self-reliance, and they will eventually grow up to be lazy socialists. This again is almost identical with the kind of social thinking prevalent in the community.

Finally, there is the question of *race relations*. I do not have to explain the pattern of segregation and discrimination that exists here. A nearby Church operates for the Negro Catholics, and they simply are not wanted in the white Church. The accepted local attitude is that nothing can or should be done about this. "Time will take care of it," "You can't change things over night." And so forth.

### Secular Values Dominate

At the expense of repetition I want to say again that the social role of the



priest in all of the above examples is formed more on the patterns of the secular community than on the social teaching of the Church. We cannot be surprised, therefore, at the lack of a program of Catholic social action in the parish. Logically, any program for parochial social action will follow from the social philosophy of the priest, and here again we see the conflict between secularism and spirituality. In the parish we studied, the spiritual and corporal works of mercy seem to be influenced more by community values than by Catholic social teaching.

### Parish Social Action

For purposes of clarification we may divide organized social action into two kinds: direct and indirect. The *direct* is primarily remedial in nature while the *indirect* is preventive. There are in this parish two organizations, the St. Vincent de Paul Society and the St. Margaret's Daughters, which are intended to perform the corporal works of mercy. In this pursuit, of course, they are in primary contact with the "social problems" of the parish. They visit the homes of needy persons and attempt to give economic aid.

The St. Vincent de Paul Society is made up of nine men, all over 45, who meet once a week at the rectory. They never have more than four or five cases at a time, and the visits are usually made by the brothers in pairs. The organization spends about \$30 a week in food tickets usable at a local chain store. They attempt to keep their bank balance as close to \$2,000 as they can. They are very careful in doling out any of this money, avoid carrying anybody on the books for more than two months, and often take the expressed attitude: "If they won't go to Mass, we won't help them."

The St. Margaret's Daughters are all elder (average age about 48), and they are no longer organized for home visit-

ing. They do not want younger members because of the "danger in visiting such places." They use their funds for outfitting needy children for First Communion and Confirmation, and cooperate with the diocesan group in providing a two-weeks' summer vacation for poor mothers and children.

### Other Societies

These are the only two organizations in the parish that might be said to be interested in *direct* social welfare. Other groups are formed mainly for the youth of the parish in an attempt to interest them in activities of a character-building nature. One boy scout troop and one cub pack are under the direction of lay persons. The girls' Sodality has only seven active members and is floundering badly. The C.Y.O. program for both boys and girls has been relatively successful but is exclusively a sports program without the cultural and religious aspects that are part of the overall plan. All of this youth activity is an extremely important aspect of social action and is usually thought of as the best preventive of delinquency.

In this parish there are neither study nor action groups in any of the fields that require organized reform. For example, no Cana Conference, Maternity Guilds or other group attempts are in existence for the improvement of family life. There are individual laymen interested in race relations but their attention is not primarily focused on the problem as it exists within the parochial territory. There are no credit unions or consumer cooperatives and apparently no interest in them. The lack of any positive program of social action in housing and the field of labor-management relations has already been mentioned.

### What of Need?

There are two pertinent questions to be asked at this point: (a) Is there a need for social action in this parish?

(b) Do the priests have time for a program of social action?

As I have already indicated, there is a definite need for social reform, not only for the actual living conditions of an appreciable number of the families, but also for the antiquated, individualistic social philosophy which pervades the upper class of the parish. However, this need cannot be met in the form of social action until the priests cease conforming to the secular attitudes of the community. So, perhaps the deepest and most fundamental need is a greater social awareness and social conscience on the part of priests.

The second question is not so easy to answer. Are three priests enough to

take care of 1,806 families? I do not know. At any rate we may conclude from experience that in any parish only a small handful of adult leaders is required to put into operation a program of social action. The job of teaching social spirituality can be carried on at all times from the pulpit, in advising lay persons and in conversation. It does not take long for parishioners to learn the social philosophy of their priests. That philosophy may be Christ-derived or community-derived. In either case some of the lay people will reject it. But we must operate on the assumption that the faithful laity will enter a program of social action under the dynamic leadership of the social-minded priest.

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### The Role of the Priest

No man accomplishes a more strikingly personal and social action than the priest. *Personal* in the administration of the sacraments, in spiritual direction. *Social* in his teaching, in the ever broadening influence of a good life. None more than he works so profound a change in the human heart, a change that does not pass. None more than he can supply what is forever lacking to the most daring intelligence, the stoutest will. No one can control the future better than he. No one can mould the future better than he.

J. -G. Cardinal Saliège  
*Who Shall Bear the Flame?*

*An account by the Jesuit dean in one of the Chinese universities of experiences under Communist occupation. See comment on page 433.*

# SCHOOL UNDER THE COMMUNISTS

## *Experiences at a Chinese Catholic University*

THE SCHOOL YEAR ended very pleasantly. Evidently I have the reputation of being not only an incorrigible optimist, but of having rather advanced ideas. Yet when you think back over the past semester, which was certainly exciting enough, you have to realize that everything that happened was better than we could have hoped. The Communist government—and they are genuine Communists whatever the newspapers may say—has been extremely prudent. It has made progress gradually, especially in the large cities. Obviously they want us to keep on for at least another year.

Nevertheless, we have had more difficulties in the past five months than in the whole 25-year history of the University. You have to have strong nerves and plenty of courage. Our great task now is one of adaptation, and although that is far from completed, we feel sure that we have not overstepped the bounds of orthodoxy.

### Change in Attitudes

Over and above the area of principles there is the realm of practical applications, and there we can more easily reach some understanding: the struggle against extreme wealth, the fact that anyone who would eat must work, etc. You aren't astonished, for instance, to hear one of Ours say that a man who

has inherited a huge fortune from his grandparents and who lives off his income should be refused absolution.

Besides, some of their methods are remarkably human, especially the method of discussion at their meetings. They have to reach complete unanimity without a vote, or at least a decision which no one opposes. This takes up a great deal of time, but when they have reached a decision, everyone is satisfied.

Up to the present we have had true religious liberty (even though there is also freedom to attack religion). We have even had liberty to make converts and no restriction upon religious worship.

### Committee Completes Job

The last semester ended in June pleasantly, above all because the committee in charge of the school, after four months of discussion has reached agreement about the 26 statutes under which we shall operate. The drafting committee is composed of eight members, two representing the school (I am one of these), two representing the lay faculty and staff, two students and two representing the workmen around the University. After each session we had to report back to the group we represent so as to bring back to the next meeting any new proposals.



Elections will be held this week (in September) for the committee of directors. This is composed of four kinds of members (25 in all). The School has five *ex officio* members, the president, the vice-president, the dean of studies, the secretary-general and the general manager (a former professor). The second group has 13 members (three of these are members *ex officio* as deans). In addition there are six professors, two instructors, one assistant and one member of the staff. The third group is that of the students, represented by five members. The fourth is that of domestic servants and other workers, represented by two members.

### Students, Servants Represented

Our committee is more democratic than most others, on which neither the staff nor the domestic servants are represented and on which only two servants sit. The result is that elsewhere the schools are actually directed by the professors. We have five of the fathers on our committee: the president, the dean of studies, the general manager, the dean of Commerce and the dean of the Industrial school (myself).

The president of the University is *ex officio* president of the committee. He has no power of veto, but he can postpone for further discussion at the following meeting any decision which is not yet ready for execution. He continues to be the executive officer for all school business.

The true power of veto which the president has comes from the fact that we supply two thirds of the money for the operation of the school, while the tuition paid by the students takes care of only one third. There is always the danger that they will lose everything if things go too badly. Moreover, we have the big advantage that most of our funds come from Rome, from the Propagation of the Faith, and that

they would automatically stop all financial aid the very day when they judged from our reports that the game wasn't worth the candle. But, thank God, we are not there yet, and meantime we are still able to do some excellent work.

### Meager Subsistence

Personally, I have never met with so much understanding on the part of the students. Since the liberation of ..... on January 15, I have eaten all my meals with the students, as has another father. Since few of the students are well-to-do, the fare is quite austere, and few would be able to live on it. It is not even as good as that of our domestic help and workers, and that, everything included, costs only \$1.30 a month, the price of a very simple meal in America. But this is an ideal opportunity for contact with the students and a good way to eliminate the lack of confidence between the school administration and the students, who readily complain about oppression. Since the liberation I have also taken up quarters in a nearby house that belongs to the University because our residence is badly overcrowded. In the house is a group of about 30 third and fourth year students of the Industrial school. I have a small room formerly used by a domestic servant. It was fortunate that I made the move. The fathers who were prefects of discipline had to leave their rooms because the present regime makes no provision for faculty prefects, since the students are supposed to take care of these problems themselves.

### Better Understanding

I have put one classroom, as well as a reference library, in our house. We have dug a well in our garden for the plants since each one has his bit of land to cultivate. I have a plot also, and I certainly wish you could see my superb tomatoes. Just now we are making some concrete benches and tables so that we can also have a

garden for recreation. It's a lot easier talking to a student with a trowel in your hand than when you sit quietly in your office. With all of this I have had the most pleasant semester of my 24 years at the University. But I don't say that everyone would agree with this last statement.

The fact that there is no longer a prefect of discipline does not indicate that everything is disorderly. The sharp change from a regime of strict discipline to one of complete liberty caused quite a bit of disorder during the first and second months, then the students began to be reasonable (at least the students of the University, who are somewhat older).

One of the most unusual practices of our University was the examinations each Saturday, which made our students work very hard, and to which we held *mordicus*. After the liberation it was obvious that we would have to drop this custom, and we did it spontaneously. A few days ago one of the first-year students said to me: "Formerly we had our weekly reviews, but this week we have had three examinations instead of one." For the examinations have been restored at the request of the students, or at least by agreement with the professors, who can hold no examinations unless the students approve.

### Work Improved

During the first month the students didn't do a thing; now they work at least as hard as during the preceding semester, so that the school in June, 1949, was much the same as in December, 1948, with this tremendous difference that now decisions are not imposed from above, but spring from a system of well understood liberty.

Here is another example of the new spirit. In principle we may not dismiss any students. It's much like a family which does not disown a child because

he is deformed. We must correct them and make them work. In practice there must be a remarkable agreement among professors, students and administration, so that misunderstandings may be avoided. Without doubt the students, who are in the majority and are the dynamic part of the school, hold the reins now, but they are willing to listen to reason.

In our faculty meetings, at which the students sit with the professors to discuss programs, etc., all of the really interesting, and, of course, all of the hairbrained proposals, come from the students. But the teachers are there to make the selection, to control the flood of ideas; and the students are willing enough to be put in their place.

### Contact Needed

All the walls are covered with students' posters on which they express themselves very freely, often far too freely. It is too bad that we do not have some similar way to present our side and to make them see our point of view. As you can guess, we are hard at the work of adaptation, and the experience is extremely interesting.

Thanks to the Communists we shall soon experience true poverty (much more real than the poverty we have vowed as religious), and this will be all to the good as far as our apostolic work is concerned. Now at our mission each father lives entirely by the work of his hands, and it is a great deal easier for him to understand his flock.

When we resumed classes last February, one month after liberation, we were not sure whether we could continue for more than two or three weeks. Since then things have been considerably clarified. The road ahead is a good deal clearer now, despite many difficulties which we still see, and we can hope that the next scholastic year will go along nicely and that it will be fruitful.

*Father Adams, a member of the NCRLC executive committee, reports on the Conference convention, Columbus, Ohio, November 4-9, 1949.*

# NCRLC ADULTHOOD

## *Thoughts at the Rural Life Convention*

A. J. Adams, S.J.  
Florissant, Mo.

SEVEN YEARS ago the annual National Catholic Rural Life Conference convention at Peoria, Ill., marked the first national meeting of diocesan rural life directors. They held only one separate meeting—after the convention banquet. Their reports, with few exceptions, were discouraging. “I’m newly appointed. I don’t know what it’s all about. I have nothing to report.”

Over and over again we heard the same refrain, until the situation appeared to be all but hopeless. Yet the very fact that so many bishops had appointed diocesan directors was a heartening indication that the hierarchy at least recognized the existence of the Conference. There were men assigned to the work, and it was now possible to begin organizing them into a strong unit.

### Conference Matures

And since 1942 there has been strong growth. Although there were no national conventions during the war years, each year has revealed new manifestations of cohesion and vigor. Now, as the 27th annual convention of NCRLC comes to a close, it can be said that the Conference has come to adulthood.

There are several recent events which confirm this statement. One event was NCRLC cooperation in the handling of DP’s moving from Europe to the United States. Another was the prob-

lem of supplying food and the raw materials of food, notably certified seed and breeding stock, to Europe. A third is the Conference’s continuing fight against the modern heresy of secularism.

At no time has the problem of caring for DP’s been the sole concern of the Conference. Special agencies have been set up by the Government and by private organizations to meet the situation. But the cooperation of many others was needed at every stage of the work. It might be noted that Conference policy was one of the major factors in creating enlightened public opinion concerning DP’s, in fostering legislation for admitting them, and finally in working for the resettlement of these people in the United States.

There has been close liaison between DP agencies and the Conference, and Conference personnel, clerical and lay, have expended time and effort, both here and abroad in this work. Some members have received personal mandates from the Holy Father to engage in this apostolate.

### Problems Great

Perhaps never in history has so huge and complex a problem of migration confronted mankind as that presented by the concentration of refugees following World War II. Difficulties were further magnified by the fact that few



nations were in a position to accept any large number of immigrants.

All these factors must be remembered in evaluating the work of those who attempted to handle the problem. The job is not yet completed nor can it be said that the work thus far accomplished has been frictionless, yet the fact that some of the diocesan rural life directors head the list in the number of successful placements is indicative of Conference effectiveness.

During the past year dioceses resettled DP's in numbers ranging from 50 to 400 individuals and families. Altogether thousands of placements were made through the combined efforts of NCRLC diocesan directors. Since they have had an opportunity to pool their experience at the convention, they will undoubtedly do an even more effective job during the coming year.

### Relief for Europe

The problem of feeding Europeans and others in need, like that of resettling DP's, was not the concern of the Conference alone. But here again the Conference has taken a leading part.

The agency credited with supplying the greatest quantity of food to needy areas works under the name of The Christian Rural Overseas Program, CROP. Initial steps were taken by the United Brethren, who inaugurated a "Heifers for Relief" program to rebuild the herds of Europe. The Federated Protestant Churches joined in the effort and the program was expanded to include immediately-needed food stuffs. CROP advanced rapidly and soon became known nationally so that it became the quasi-official center for all religious food aid for Europe.

When a national office was set up the NCRLC appointed its official representative, Reverend H. J. Miller, who was released by his bishop to give full time to the work. In the regional organization of the program diocesan rural life directors held the key posi-

tions and, under them, the parish priests. Significant — and largely responsible for the success of this program—was the fact that authority was entrusted to laymen, the priests serving as vice-chairmen and advisers in local organizational work.

What is said here of Catholic effort is not intended to minimize the efforts of other religious groups. All contributed generously. However, eyewitness accounts of actual distribution in Europe—and elsewhere—revealed that Catholic gifts preponderated, when crates were labeled according to their source of the contributions.

### Fights Secularism

The third situation mentioned above, that of meeting the problem of world secularism, finds the Conference not only giving a helping hand in the fight, but standing out as one of the foremost organizations in combating the heresy which maintains a separation between religion and life.

There is considerable discussion of secularism in the Catholic press, notably by indicating the results of purely secular education and of national and international policies founded on expediency rather than the immutable laws of God. The NCRLC has attempted to go farther by pointing out the inroads which secularism has made in the practice of Catholicism.

The entire philosophy of the NCRLC, centered as it is in the promotion of sacramental family life, is by its very nature diametrically opposed to secularism.

### Applied in Activities

For this reason all Conference activities for rural people keep strongly in mind the *rural* environment of its members. Thus, for instance, retreats and Cana Conferences sponsored by the Conference are given by priests well-acquainted with farm living, who can direct the spiritual understanding

and growth of their listeners in a way that is fitted to their mode of life.

Much the same can be said for other activities under Conference leadership. Some of these activities would be classes in religious instruction during released time and religious vacation schools in areas where parochial schools do not exist, street preaching, convert work and the establishment of new rural missions.

### Laymen Participate

So far this article would seem to indicate that the NCRLC is a priests' organization, almost exclusively. This has been true in the past and remains true today to a regrettable degree. However, intelligent leadership on the part of many directors has led to the development of not a few apostolic lay leaders. They are gradually developing a truly grass-roots organization.

Mention has been made of the laymen's work in CROP. Laymen are also playing important roles in DP work. The rural retreat movement, once started in an area, becomes self-germinating through the laity. And the same holds true for the rural Cana Conferences.

The most popular piece of literature displayed at the convention proved to be the work of a laywoman—a cook book, entitled *Cooking for Christ*, written by Mrs. Florence Berger. This book is not a mere collection of recipes. It is an application of the liturgical spirit to the art of eating well.

### Religion in Cooking

In accordance with this lay woman's directions, special feast days are prepared for in advance, the whole family participating. Some decorate the dining-room appropriately; others prepare the cakes, cookies and other dishes suitable for the feast; others are in charge of family spiritual reading and prayers for the occasion. The feast day is commemorated not only by Mass and Holy Communion but by the

appropriate feast at table and programs of music, song and dramatics proper to the occasion.

This fascinating book, which was sponsored and printed by the NCRLC, will undoubtedly do more to bring Christ right into the home as a cherished companion than any dozen ordinary sermons on the liturgy. The book itself is the result of study and discussion centered on rural-life philosophy and an endeavor to apply that philosophy to the important, but religiously indifferent, act of eating.

Second in popularity has been the pamphlet, *With the Blessings of the Church*. This booklet contains an English translation of all blessings in the *Rituale Romanum* pertaining to rural living. The work, while done by Bishop Schlarman, the former president of NCRLC, is nevertheless a layman's manual and makes the layman an integral member in the work of the Conferences, the work of applying religion to the things of everyday life.

### Foreign Representatives

The convention at Columbus presented a notably international quality. France, Ireland, India, Canada, the Philippines and Australia were all represented. From France came Rev. Jean Serve, S.J., counsellor for the U.N. Food and Agricultural Organization. Father John M. Hayes, founder and head of *Muintir na Tire* (see SOCIAL ORDER, 1 [1948] 261-65), represented Ireland. Publications from various countries, reflecting rural life on a world wide basis, were prominently displayed. Greetings and messages of congratulations come from other countries not represented by officials.

Among the speakers at the sessions were Norris E. Dodd, director general of FAO, Senator Clinton P. Anderson, a former secretary of agriculture, Father Hayes, and John Brophy of the C.I.O.

Almost since the beginning of UN

the Holy See has endeavored to place a representative in that organization. In at least one participating body, the Food and Agricultural Organization, the Holy See is now represented by Msgr. Luigi Ligutti, executive secretary of NCRLC.

Growth of the Conference has necessitated some reorganization. At the convention new offices have been instituted. Msgr. Ligutti, for several years executive secretary of the Conference, will become executive director with greater latitude for international work. A new executive secretary will replace him.

The National Catholic Rural Life Conference has been characterized as the most influential organization within the Church today, aside from the religious orders. It remains the most fundamental group in the Church, adhering as it does to the policy of strengthening sacramental family life on the land, where alone the Church finds its natural growth in membership.

The NCRLC has indeed reached adulthood and is well prepared to do yeoman work for Christ in the family, which Saint John Chrysostom calls "the Church in miniature."

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## Goal of Social Life

Without doubt, the aim of redemption is personal sanctification of all individuals. But, according to God's plan of salvation, sanctification of single men must be rooted and blossom and bear fruit in the community in which they live, which is vivified by faith in God and by the spirit of Christ.

Here starts the mission of the Catholic Church for public life. As a vital principle of human society, it must extend its influence in all fields of human existence, reaching deep sources of its inner riches. Here are wide possibilities of action for laymen in the church and for the church.

Pius XII

Address to German Catholic Congress



*Opponents of family allowances object that such a system will tend to keep wages from rising, that it would be a subsidy for low wages. This statement is here examined.*

# A LOW WAGE SUBSIDY?

## *Will Family Allowances Keep Wages Down?*

Francis J. Corley, S.J.

I. S. O.

FAMILY ALLOWANCES are supplementary income contributed to large families to help in meeting the financial problems created by the presence of a large number of dependents. Some system of family allowances is increasingly necessary when families become more and more dependent upon cash wages as the sole source of income.

In former times, when cultures were predominately rural, a good part of a family's subsistence could be secured from its own farm property, and it was even possible for children to help in the necessary work. In the early stages of urban, industrial life there were still many ways in which children could contribute to their own support.

Today, however, the passage of child-labor laws, the entrance of adults, often the physically handicapped, into occupations formerly reserved for children and the development of summer camps and schools have greatly reduced the number of job opportunities available for younger children.

### Many Oppose

Despite the increasing need for family allowances to help parents with their heavy burden, there continues to be strong opposition in many quarters. The government official whose proposal that income-tax deductions be liber-

alized to aid families with numerous children was examined last October in SOCIAL ORDER, expressed in the same letter a commonly-raised objection to family allowances. The letter stated that they are a subsidy to low wages.

What does that mean? It means that in a country which introduces a system of family allowances, wages will tend to remain low because workers receive a portion of their income from another source than from their jobs. If the government, for instance, pays part of family costs through such a system, there will be less pressure upon employers to raise wages.

### Statement Exemplified

Let us take two examples to see more clearly the implications of the statement.

First, the case of a country in which both wages and standard of living are low. In such a country wages might be less than  $\frac{1}{4}$  the wage paid in the United States for a similar job. Living conditions might be somewhat better proportionately, because of lower living costs, but at any rate they would be considerably lower than they are here.

If a system of family allowances were introduced in such a country, standards would rise appreciably, for a number of reasons which are too complex to examine here. The workers would be more contented and less

likely to raise demands for higher wages. If demands were made, employers would be likely to point to improved conditions and argue that workers are quite well off.

Since the government would be subsidizing part of family expenses, wages need not be as high as would be needed if all expenses had to be met out of the workers' pay envelopes. This would be a subsidy of low wages.

### In Wealthy Country

In a country in which wages are relatively high, as in the United States, for instance, introduction of family allowances, according to the subsidy argument, would tend to keep wages from rising. Even if living costs were to rise, there would be reluctance on the part of employers to allow wages to rise with them.

The reason for this would be two-fold. In the first place, the fact that the government had intervened in the problem of family support and had taken over part of the responsibility for providing income for families would tend to divorce the idea of wage from the idea of family support, would have broken down somewhat the ideal of a family living wage. The wage paid to a worker need not have any proportion to his needs.

The second reason would be that once the government had acted in favor of the family, there would be a tendency to send the worker to the government for additional aid. If the government was able to offer assistance to families with heavier-than-average dependency burdens by helping to equalize incomes, it could help also in the problem of rising costs. There might even be a suggestion that the government might supply cost-of-living bonuses so that wages might remain stable.

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If it were possible to examine the

history of wage chronologies in countries which have already introduced systems of family allowances, we might be able to put the statement that such systems are a subsidy for low wages to an accurate test. Thus, for instance, if we could examine the history of wage movements in Great Britain and compare the trends before and after the introduction of family allowances there, we might be able to reach some conclusion.

Unfortunately, this is impossible. There are so many factors influencing the upward and downward movement of wages that it would be hazardous to attribute a rise or fall, except in some special instances, to any one factor. Thus, rising wages might be due to rising costs, or to increasing demands for labor, or to industrial union organization. Falling wages might result from business decline, more available labor supply, breakdown of union organization.

It may be possible, however, to make a few observations about conditions in the United States that will throw some light on the statement.

### Limits to Income

In the first place, the size of our national income will always place a ceiling upon the income that can be distributed to families. For this reason it may be that even the American economy will never be able to provide more than a modest income for a large number of workers.

Let us assume for a moment that it would be possible to distribute the total annual personal income of the United States evenly among all earners. This would mean that there would be no wage differentials for workers of varying skills, no difference in the income of a common laborer and a skilled craftsman, no difference between the laborer and the president of a large corporation.

In the year 1947 (this year is chosen

partly because it is the latest year for which data are readily available, partly because the results can be compared with the *City Worker's Family Budget* prepared by the Bureau of Labor Statistics for that year), the total personal income distributed throughout the economy amounted to about \$195,198,000,000. In the same year the average number of persons in the labor force was 61,608,000. If each of these persons had received an exactly equal share of the total personal income, his share would have amounted to \$3,168.

### Less than Budget

In June, 1947, the Bureau of Labor Statistics made a price estimate of its city worker's family budget. This budget is an estimate of the modest needs of a family of four, and is described by the Advisory Committee which prescribed it, as follows:

When it is said that the budget recommended is intended to cover the necessary minimum, "necessary" is to be given the common interpretation as including what will meet the conventional and social as well as biological needs. It represents what men commonly expect to enjoy, feel that they have lost status and are experiencing privation if they cannot enjoy, and what they insist upon having.<sup>1</sup>

The cost of this budget was estimated for 34 large American cities in June, 1947, and the cost was found to vary from a low of \$3,004 in New Orleans to a high of \$3,458 in Washington, D.C. The average cost of the budget for the 34 cities studied was \$3,213.

It will be seen, then, that even if the total personal income of the United States in 1947 would have been distributed equally among all earners, it would have been \$45 short of the amount needed to supply every family

with the goods considered a "necessary minimum" for workers in large cities.

Thus it would appear that a wage sufficient to give all workers a "necessary minimum" income could not have been achieved in 1947, even by the total equal distribution of all personal income for the year. But it is true that many households have more than one member in the labor force. Since this is the case, some households would be receiving income from two, or three, or even more workers, while others, which had only one member in the labor force, would have less than the necessary minimum.

### Sufficient for Families

Let us further assume an even more revolutionary system of distribution of income, whereby the total personal income of the United States for 1947 would be divided, not among individual workers, but among households. In this case each household would receive an equal share of this amount, whether it had one or many workers in the labor force. The total personal income for that year, as noted above, was \$195,198,000,000. In the same year there were an estimated 39,138,000 households. Dividing the income evenly among them would give to each the reasonably full income of \$4,987. Only this extreme method of income distribution would give each family a somewhat - more - than - satisfactory income for a family of four.

Since it is obvious that the assumptions made here are impossible of realization, the distributions cannot be achieved. It may well be that there will be a continued trend toward the levelling off of all incomes (Harold G. Moulton, in his recent book, *Controlling Factors in Economic Development*, p. 143, has called for a "progressively wider division of national income.>"). This trend is indicated for the years 1945-48 in the chart on page 328 of the September, 1949, issue of SOCIAL

<sup>1</sup> *City Worker's Family Budget*, U. S. Bureau of Labor Statistics, Washington, Serial No. R. 1909, p. 5 (Also *Monthly Labor Review*, February, 1948).



ORDER. But the levelling will always be slow and can never reduce all incomes to anything like the impossible equality assumed above.

### Family Aid Necessary

It would seem, then, that some kind of "subsidy for low wages" is socially necessary, at least to the extent that large families need greater income than that estimated as needed for the city worker's family of four.

But it still remains a question whether such a subsidy for the needs of large families would tend to hold down wage levels generally.

Family size has not figured in wage negotiations, at least in recent times. It is true that some union negotiators have used the *Consumer's Price Index* and that others have quoted figures from the *City Worker's Family Budget*. But when family needs have entered into the discussion, the "average" family, ordinarily the family of four persons, has been understood.

And this is not surprising.

As a matter of fact, 59.7 per cent of the 39,138,000 households in the United States in 1947 had less than four persons who were members of the household. A total of 18.3 per cent of households were composed of four persons. Hence, 78 per cent of all households had no more members than the "average" family. A table of households by number of related persons, 1947, follows:

Households, By Number of Related Persons, 1947<sup>2</sup>

Number of Related Persons	Number	Percent
All households	39,138,000	100.0
1 person	3,714,000	9.5
2 persons	10,891,000	27.8
3 persons	8,756,000	22.4
4 persons	7,171,000	18.3
5 persons	4,094,000	10.5
6 persons	2,186,000	5.6
7 or more persons	2,326,000	5.9

### Small Families Predominate

Since a considerable majority of American families (78 per cent) has no more members than the "average" family, it is likely that the average will continue to figure as a basic for discussion in wage negotiations—or that the "average" family may drop closer to the actual estimated median of 3.09 members per household. In this event the needs of larger families will receive little consideration, and any special aid given to them can easily be discounted in estimating the need for wage-income.

It would, in fact, be comparatively easy to divorce wage negotiations almost completely from relative family needs—and specifically from the needs of large families—if family allowances were to be given only in favor of the second and all succeeding children. This system has been adopted in some countries and has been joined with the concept of a "basic" wage. The basic wage is expected to meet the needs of a limited number of family members only, usually three or four.

### Wage for 'Basic' Family

If this proposal were to be adopted in the United States, all wage negotiations could be discussed on the basis of the needs of a four-person family. Family allowances would be expected to take care of all or a good portion of the needs of additional members of the family. It is clear that such an arrangement would not be entirely satisfactory, since in some families the initial four members might not be precisely the two adults and two minor children assumed in the city worker's family budget. If this were the case, then a wage based upon the budget might be either more or less than needed. In the event that more than one of the adults received income, the

<sup>2</sup> U. S. Bureau of the Census, *Statistical Abstract of the United States: 1948*, Washington, 1948, Table No. 47, p. 46.

family would be better off, but if two adults were totally dependent, as might be the case if an unpensioned aged person were the third adult, the family would have less income than would be needed for the budget.

But it would seem that such a system of distributing income would be the most satisfactory that could be devised in our present economic system.

### Statement Partly True

To return to the initial question, then. Is it correct to say that family allowances are a subsidy for low wages? It is correct to speak of them in that way, inasmuch as the allowances would give a subsidy to families with a larger-than-average need. But since it seems that the American economic system cannot be expanded so that all earners can receive a wage sufficient to meet the needs of even

"average" families, such a subsidy is needed. Furthermore, it would not be likely that family allowances would tend to hold wages down, since wage negotiations can be and, as a matter of fact, have been separated from relative family needs and are based partially upon costs of the "average" family.

Moreover, it would not be correct to use the expression, "a subsidy for low wages," in a pejorative sense. Since family allowances are not likely to figure in wage negotiations and since American wages will be *absolutely high* (that is, wages that will purchase a generally high standard of living), allowances will be a subsidy only for *relatively low wages* (that is, wages that will not be sufficient to purchase the generally high standard of living for families with larger-than-average dependency burdens.) Certainly *no stigma* can be attached to such a function.

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## Segregated Education

We believe that not even the most mathematically precise equality of segregated institutions can be considered equality under the law. No argument or rationalization can alter this basic fact: a law which forbids a group of American citizens to associate with other citizens in the ordinary course of daily living creates inequality by imposing a caste status on the minority group.

President's Committee on Civil Rights

From Grand Coteau, where he is doing parish work among the Negroes, Father Bernard sends us a supplementary list of institutions accepting Negro candidates for the priesthood and religious life.

# INTERRACIAL VOCATION OPPORTUNITIES

## *Supplementary List of Seminaries and Novitiates*

Raymond Bernard, S.J.

Grand Coteau, Louisiana

THE RESPONSE to the appearance in the June, 1949, *Interracial Review* of a list\* of opportunities for Negro vocations was most favorable. An active worker in race relations in Brooklyn called the compilation "the most progressive step in several years in the whole country."

It was gratifying to know that a contemplative nun in Alabama was thrilled by the mere report of such a list. A vocational director in an Illinois college used the list to guide a young Negro student aspiring to religious life. A Negro principal, thinking the list would be useful in her work, finally sought out the congregation she thought most suitable for herself.

### List Helped Many

A Southern Jesuit retreat director consulted the list when a Negro boy, asked help. A native Nigerian who had read some quotations from the article now wishes to enter this country to study for the priesthood. A courageous Protestant minister wrote a note of congratulations. The *Register* system of diocesan weeklies ran a release on the bulletin prepared by the *Interracial Review*. The *Catholic Universe-Bulletin* editorialized on the importance of such

a list. Several Southern diocesan papers carried the N.C.W.C. release on their front pages. The *Commonwealth* quoted paragraphs. What is most important, the article will be indexed for reference by title and subject in the Catholic Periodical Index.

### Further Replies Sent

Copies of the original SOCIAL ORDER article were next sent to some 60 other institutions, with a request for information on their policy. In at least four cases provincial consultations discussed the question, with favorable decisions coming from two. It came to light that the Maryknoll Fathers and the Benedictines of Newark, New Jersey, have each had an exemplary Negro lay brother for many years.

Often the answering superiors explained that so far no Negro applicant had asked admission. One correspondent commented that Catholic high schools and colleges would have to admit Negro students for years before Negro vocations become more numerous. A long list of such unsegregated schools appears regularly in *St. Augustine Messenger* (Bay St. Louis, Miss.).

### Some Hesitate

Though some superiors were anxious to be listed, many more did not answer the request. Yet only one stated

\* Previously published in SOCIAL ORDER, 2 (June, 1949) 241-244



definitely that her congregation was "not ready to admit negroes." Some seemed to shun any fanfare and even the least publicity. All of these cautious souls would be relieved to hear that Father Richard Roche, in a Catholic University doctoral thesis, found that there was no sudden rush of Negroes to any Catholic college which dropped segregation. No complaint of an overflow of Negro novices has been received from any seminary or convent that let itself be listed.

One odd instance came up. The director of vocations in a certain congregation complained that my article pointed a finger at the congregations not listed. I had meant, however, rather to turn a few eyes to the other congregations, as my list was professedly incomplete. This director's own provincial had failed to reveal his policy. So far neither the director nor the provincial has cleared up the situation.

The second installment follows:

## SEMINARIES AND NOVITIATES

### *Regulars:*

- Augustinian Fathers: Mother of Good Counsel Novitiate, New Hamburg, N. Y.
- Benedictine Fathers: St. Mary's Abbey, 528 High Street, Newark, N. J.; Conception Abbey, Conception, Missouri.
- Blessed Sacrament Fathers: Blessed Sacrament Novitiate, Barre, Mass.
- Dominican Fathers: St. Peter Martyr Dominican Novitiate, Winona, Minn.; Dominican Novitiate, Ross, California
- Maryknoll Missionaries: Maryknoll, N. Y.
- Paulist Fathers: Mount Paul Novitiate, Oak Ridge, N. J.
- Redemptorist Fathers: St. Mary's College, Redemptorist Novitiate, Ilchester, Md.
- Salesian Fathers: Salesian House of Studies, Richmond, California
- Servite Fathers: 3121 West Jackson Blvd., Chicago, Ill.
- Franciscan Fathers: Preparatory Seminary, Mt. Healthy, Cincinnati, Ohio; Franciscan Novitiate, Mt. Airy, Cincinnati, Ohio

### *Diocesan:*

- St. Charles Preparatory Seminary, Baltimore, Md.
- St. Francis Minor Seminary, 3600 S. Kinnickinnic Ave., Milwaukee 7, Wisc.
- St. John Vianney Seminary, R. D. 2, Bloomingtondale, Ohio
- St. Joseph's Seminary, Dunwoodie, Yonkers, N. Y.
- Loras College, Dubuque, Iowa
- St. Mary's Major Seminary, Roland Park, Baltimore 10, Md.
- St. Paul Seminary, 2200 Grand Avenue, St. Paul 1, Minn.
- Conception Seminary, Conception, Mo.

### *Laybrothers:*

- Benedictine: St. Mary's Abbey, 528 High Street, Newark, N. J.
- Franciscan: Franciscan Novitiate, Mt. Airy, Cincinnati, Ohio
- Maryknoll: Maryknoll Mission House, Maryknoll, N. Y.

### *Sisterhoods:*

- Discalced Carmelites: Carmelite Monastery, Allendale Road, Terre Haute, Ind.
- Franciscan Missionaries of Mary: Novitiate of the Holy Family, 399 Fruit Hill Ave., North Providence, R. I.
- Franciscan Sisters of the Immaculate Conception: St. Francis Convent, Little Falls, Minn.
- Hospital Sisters of St. Francis: St. Francis Hospital, 616 Glen Oak Ave., Peoria, Ill.
- Little Sisters of the Poor: St. Anne's Novitiate, 110-39 Springfield Blvd., Queen's Village, Long Island, N. Y.
- School Sisters of St. Francis: St. Joseph's Convent, 1501 Layton Blvd., Milwaukee, Wisc.
- Magdalens: Villa-Maria, 1315 Walker, N. W., Grand Rapids, Michigan
- Sisters of Charity of Leavenworth: Motherhouse, Xavier, Kans.
- Sisters of the Sorrowful Mother: Convent of the Sorrowful Mother, 6718 Cedarburg Rd., Milwaukee 9, Wisc.
- Society of the Cenacle: Novitiate of Our Lady of the Cenacle, Lake Ronkonkoma, L. I., New York
- Dominican Sisters of the Sick Poor: Novitiate of St. Joseph, 170 E. 210th St., New York, N. Y.
- Sisters of St. Dominic: Queen of the Rosary Convent, Amityville, N. Y.
- Sisters of the Precious Blood: 54th St. and Ft. Hamilton Pkwy., Brooklyn, N. Y.

# SERMONS ON THE SOCIAL ORDER

John P. Delaney, S.J.

## IV

MAN — "Be Ye Perfect as  
Your Heavenly Father Is  
Perfect"—Man's real equality.

### *Ideas to be driven home:*

That man's real equality consists in man's essential relationship as son of God;

That man's real dignity, real utility, real success in life is his sanctity, and the road to sanctity is open to all men;

That success in any other sphere, divorced from sanctity, is not worth while (What does it profit a man . . . ?);

That in God's eyes it is better to be a saintly scrubwoman than a mediocre priest.

All this, of course, is the simplest of Catholic doctrine; but we are used to judging the dignity of human beings by externals that the implications of this simple doctrine, concretely presented, are startling.

### *Suggestions:*

In any family the son, most beloved of mother and father, is not necessarily the most brilliant or the most successful in a worldly way, but rather the most filial—that is the most devoted to parent, most obedient, most unselfish, most generous, most loyal. Similarly with God — it is He who dispenses the great variety of gifts which so widely differentiate human beings. And in His eyes, the ones who are most successful, most be-

loved, are those who are using what He has given them most filially, most loyally, most obediently, most unselfishly, most generously in His service.

A question once proposed in a lecture on Sanctity:

Suppose we make a comparison between Shakespeare and some unknown farmer of the same era who was a more saintly man than Shakespeare. The influence of Shakespeare on the world and the good he has done and will continue to do the world through his writings is obvious. If, however, a man's real value is to be measured by his sanctity, must we say that the more saintly but less talented and completely unknown farmer has done more good to the world than Shakespeare?

Propose the problem and then help the people to solve it through examples of the saints.

The very greatest of the Saints—Our Lady — and her work, the simple humdrum, routine work of any mother and housewife—dishwashing, scrubbing floors, cooking meals, mending clothes, keeping house. She was not prominent, not widely known, not great in any worldly sense. It was her saintliness, her

Godliness, her union with Christ that gave to her work a value and dignity beyond the work of any human being.

St. Joseph—certainly very high up in the hierarchy of the great men of all time, yet he was not brilliantly talented; his life was far from prominent; his work was of the type that was terribly despised in those days (Cicero tells us “there is no dignity in the workshop”); he was a carpenter and a manual worker and a small, unimportant tradesman. It was his sanctity that gave value and greatness to his work.

A comparison, perhaps of Leo XIII and the Little Flower. He was one of the outstanding figures of his century—a poet, philosopher, leader in a new Catholic Social Movement. In his day and age the world knew nothing of a little girl hidden away in a convent, living out a brief, hidden and suffering life. Yet she has eclipsed the great Leo. She is today Protector of the Church in Mexico. Protector of the peoples of Russia. co-patron with St. Francis Xavier of all Foreign Missions. It was her saintliness that made her great.

Tell the story of the miserable failure that Noel Chabanel apparently made of his life.

In the roster of the Saints, we have Kings and beggars, geniuses and illiterates, scholars and workingmen. The one thing they had in common,

that made them great was their complete devotion to God, the fidelity of the service they rendered Him. They took the talents God gave them and they used those talents wholly in God’s service.

They accepted gratefully their place in life and they did wholeheartedly, generously, to the best of their ability, the task that every moment brought.

*Today*—who are the “great” people of the earth?

And the answer:—They, whoever they be, men or women, of high degree or low, brilliant or ignorant, banker or baker, lawyer or longshoreman, doctor or ditch-digger, priest or poet or policeman, who are leading saintly lives, perfect lives, doing what each day brings them to do, serving God with all their heart and soul.

They are the great men of the earth today.

Their lives are most successful.

Their lives are of most value to fellow-men and the world.

Their lives are of most value to God.

### *Conclusions:*

God gives to every man the opportunity to be great.

Every man has his place ordained by God, his task ordained by God. his work to do that no one else can do for him.

The world today needs Saints.

## V

**MAN’S DIGNITY—“That we should be called children of God; and such we are.”**

*[Passages set within brackets [ . . . ] have been substituted for passages in the original outlines which alluded to World War II. Ed.]*

*Ideas to be driven home:*

Again the grand dignity of being

sons of a Father, who is so great, so grand, so rich, so wise, etc.;



and such an appreciation of this dignity that it will eclipse all minor dignities in our life;

A pride in our Father and a determination (driven home by examples of sons inspired by their pride in human fathers) to prove ourselves worthy of such a father—realizing that the most important thing in life is to please HIM, to make Him proud of us.

A love to *all* men who are sons of the same Father, whoever they may be, whatever they may be. (We may not hate our enemies. We may not hate [those who today threaten to overthrow world order]. Much less may we hate those of different color or race from ourselves; those of different ranks or levels of society). And what is said of hatred goes also for disrespect and contempt.

#### *Suggestions:*

The world today is torn asunder by the most bitter strife.

The family is torn apart by selfishness and the widespread tolerance of divorce.

Gentiles are urged to hate Jews and Jews are urged to hate Gentiles.

White are turned against black and black against white.

Communism fomented the "class struggle," the hatred of poor for rich, the fight between employed and employer.

[The whole world has today been drawn into a struggle which, though less violent than war, contains seeds of unimaginable violence. The "cold war" is almost as widespread and certainly as effective for hatred as the UN is effective for love.

Not only is there hatred, but men are suspicious, envious of each other. Men live in constant fear of each other. The recent announcement that the Soviet Union had exploded an atomic bomb filled the whole world.

That there was no panic as a result of the announcement can be attributed principally to the fact that the news had long been awaited and to our "fatalism" in fear and suspicion.]

*And yet we pray in our Lord's own prayer "Our Father, who art in heaven. . . . Forgive us our trespasses: as we forgive those who trespass against us."*

*Our father—to the God of all men and all races and all nations.*

By our most common prayer, we express our oneness with all men, our love of all men, our solicitude for the temporal and eternal welfare of all men.

*A test*—love at least means that we desire the eternal happiness of all men without exception, because they are all sons of our common Father. Would I feel irritated, cheated, if Stalin [or some other "enemy"] were, after all their crimes, converted to a sincere belief in Christ on their deathbed? If I would, then I do not understand what it is to be a son of God.

Do I sympathize overmuch with the older brother of the prodigal son? Feel that he has a right to complain? If I do, then I do not understand what it is to be a son of God.

*Love*—means a desire to help—a desire to share—solicitude for the health and welfare of all the members of the family of God.

No real son of God will see his brother starve while he feeds sumptuously. No man enjoys luxury if his brother is naked.

In the *Our Father* as in the *Offertory of the Mass* and at the *Communion rail* we are no longer American and English and Irish and French and Russian, etc. No longer black or white or yellow or brown. No longer employer and employed, master and servant, educated and ignorant, high

and low, rich and poor.

We are all *Sons of God*, children of God, unworthy of the grand title and the grand reality, unworthy, humble, contrite, yet truly children of God, brothers in the one grand family of God.

*The Hierarchy of love*—naturally, of course, there is a closer tie among some than among others. A man is more closely tied to those with whom, because of blood relationship, or relationship of a common community, or common interest, or common occupation, or common country, he is destined to live.

As children of God, this relationship is intensified, this bond between a

man and his family, between a man and fellow parishioners, between a man and his fellow workers, between man and his fellow citizens.

How many of the problems of social life could be solved if men could look upon one another as children of God.

#### *Conclusions:*

No hatred, no contempt, no invidious nicknames for nationalities or races, or colors.

Prayers for all, even for our enemies. No ear or tongue for the spreading of hatred.

*I am my brother's keeper.*

Regard for the rights and welfare of all my fellow-children of God.

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## Man in Social Life

The social life has for its end, not slavery, but the development and perfecting of the human person; it must serve man, assist him in achieving his last end. Man is not a machine, man is not a beast. Man is a person who belongs to himself, is his own master, who has a vocation, the vocation of a child of God.

J. -G. Cardinal Saliège

*Who Shall Bear the Flame?*

# { TRENDS }

## The Year at United Nations

In the annual report on the work of United Nations, Trygve Lie, its secretary-general, reviewed not only the routine activities of all component bodies, but placed stress upon some of the outstanding achievements. Some of these have been remarkable.

Intervention by the U.N. has either avoided or brought to an end hostilities in Israel, India and Indonesia which involved 500 million people, almost one-fourth the population of the world. Largely because of U.N. action, the Berlin blockade, which might have led to the dissolution of the organization and to war, was ended.

The secretary-general expressed the opinion that two recent developments are more significant than the East-West struggle. These are the progress of subjugated peoples in Asia and Africa and the human-rights movement.

## French Cardinals on Anti-Communist Decree

The joint letter issued in mid-September by the four Cardinals of France, Liénart (Lille), Gerlier (Lyons), Saliège (Toulouse) and Roques (Rennes), has done a great deal to clarify for the general public the significance of the decree on Communism issued by the Holy Office on July 1, 1949.

The Cardinals insist that the decree against Communism does not range the Church on the opposite side. It is not engaged in an anti-Communist crusade, nor does it support capitalism. Capitalism (which gives an absolute value to property, is impregnated with materialism, clings to riches) has been sufficiently condemned at other times.

The letter reminds Catholics and non-Catholics alike that for more than 50 years the Holy See has denounced the unjust conditions in which workers live. The Church "is thus involved with no capitalist organization; but neither is she taking part in a Communist organization which, having deprived capitalism of its privileges, de-

posits them and concentrates them in the hands of an all-powerful State."

They conclude with the prediction that "when the Communist error has lost the command which today it exercises over a too great number of minds, humanity will again recognize that it is the Church of Jesus Christ, which, in her heroic stand against her persecutors, has saved the true idea of man and his dignity."

## New Social Orders

When the United States became a nation, it adopted a national flag upon which were represented the 13 original political divisions out of which the nation was formed. Thirteen stars: thirteen states.

When the newest state among the family of nations, the Chinese People's Republic, designed its new national flag, stars were also included. The flag is red. Upon the red field is a large yellow star, symbolizing the Communist party. Around the large star in a crescent are four smaller, yellow stars. These symbolize the four orders that comprise the Chinese people: workers, farmers, petty bourgeoisie, national capitalists.

Is it symbolic of the times that social orders, rather than political divisions, are symbolized as the basic structure of the state?

## Fringe Payments

When totting up the wage bill of industry, more than the hourly wage rate must be taken into consideration. The increase in "fringe" benefits is becoming increasingly general. A recent survey in the Chicago area showed that the employers sampled paid an additional \$60 million besides wages for hours worked. This sum was 11.6 per cent of their payroll.

The \$60 million covered pensions, profit-sharing, vacations, wash-up and paid-rest time, insurance, etc. Here is the way *Business Week* classified these payments, with the number of companies concerned and the per cent of the total wage bill:



vacations: (167 companies) 2.58%; holiday pay (145) 1.88%; insurance (101) 0.65%; bonus (97) 1.52%; rest periods (94) 2.86%; health, accident, sick benefits (85) 0.79%; wash-up time (82) 1.37%; shift premiums (66) 1.18%; pensions (41) 3.32%; union activities (40) 0.27%; premium pay (32) 1.35%; sick leave (24) 0.74%; profit-sharing (16) 4%; severance pay (10) 0.27%.

What is worth observing about these additional payments is, first, that they must be recognized by public and workers as part of industry's wage bill, and second, that they are part of employees' earnings, are not gifts on the part of employers. To speak of them as "over-and-above" wages is to give the impression that work is satisfactorily remunerated by hourly wage.

### Catholic Social Movie

Mr. Alan Turner, a British Catholic industrialist, has almost completed work on a second Catholic social motion picture, to be called "Peace Work." The film is a presentation of Catholic thought on industrial relations. Centered on the great work of Leon Harmel, it depicts the 100-year history of his enterprise at Val-des-Bois, France. Much of the film was prepared while Mr. Turner visited the French factory to attend the annual celebration of the feast of the Sacred Heart.

### U. N. Membership

From an initial membership of 51 signatory nations, membership in U. N. has now risen to 59. Eight applications, those of Austria, Ceylon, Finland, Ireland, Italy, southern Korea, Portugal and Trans-Jordan, have been vetoed by the Soviet delegate to the Security Council. Eight others, Albania, Bulgaria, Hungary, Mongolia, northern Korea and Rumania, have not received the necessary seven votes.

### Italian Social Week

From September 24 to 29, Italian Catholic social leaders discussed the whole question of social security at Bologna. A number of papers radically attacked the entire modern development of social-security programs either because they tend to reduce a personal sense of responsibility or

because they lead toward statism. Others, content to direct the development of such systems prudently, laid down some policy principles that should guide legislators. Among these were the constant protection of personal freedom, the objective of helping people to help themselves, security for the family as an institution.

### French Priest-Workers Continue

The death of Cardinal Suhard will have no effect on the apostolate of priest-workers for the conversion of de-Christianized laborers of Paris. The newly-appointed Archbishop Feltin has stated that "This specialized action is irreplaceable, for without it nobody would carry the message of Christ to those who are ignorant of it."

This work, however, is not to prejudice the continued existence of the parish as the natural unit of Catholic corporate life. "Further, Catholic action must tend to strengthen parish life. Let us not forget that the Church is an organized society of which the cell is the diocese, 'atomized' by the parish."

### Fostering Catholic Marriages

To help Catholic men and women become acquainted with each other, often with matrimony as an objective, an Introduction Bureau was established in England late in 1947. Hundreds of Catholics throughout the country have made use of the Bureau since that date. One result of the Bureau's work is the record of 70 marriages that resulted from introduction secured through its facilities.

Each interested person is interviewed; introductions are made by correspondence; further developments are left to the two individuals. "Applicants," reports the London-Herald, "have been of all classes and all ages; the youngest of the married couples were 24 and 19; the oldest, 70 and 61." At the present time all applicants must be 21 years of age.

### All High Schools Interracial

Most Rev. Edwin V. O'Hara, bishop of Kansas City, Mo., has recently changed the Negro Catholic high school into an elementary school. All diocesan high schools are now interracial. There are 17 Negroes enrolled in the schools.

# { BOOKS }

UNION GUY.—By Clayton W. Fountain. The Viking Press, New York, 1949, x, 242 pp. \$2.75.

The sub-title is "The personal history of an American worker and the story of the birth and growth of a great union." The union is the United Auto Workers, CIO, headed now by Walter Reuther. Fountain has been connected with the auto industry around Detroit for more than half of his 40 years. He has spent some of them as a frustrated "company union" member in the days before the CIO moved into autos. Some of the years he spent as a zealous young Communist among the men who make autos; it is ten years now since he abandoned the party and turned to opposition.

The book is in popular style, and scarcely profound. Yet it is a documentary piece, despite the intimate personal strain throughout. It is well worth the attention of those interested in the psychology of the Communist enthusiast and the mentality of the devoted trade-union idealist. It is an odd book, full of information on the various crises and problems of the young and vigorous auto workers union. There is good writing and strong writing: the expressions of a plain and honest man of conviction.

As for the matter he covers, of special interest to all who watch the evolution of organized labor in America will be the stabilization of policies in the big and almost too democratic UAW, the long and finally successful struggle for leadership waged by Reuther and his followers, the politics of the most factionalized union in the whole CIO. But for the lay reader who has not known the give-and-take and the push-and-pull of life as a member of a mass-production industrial union,—most impressive of all will be the definite impression that the trade-union movement is far from the worst threat to America so long as there are in it men like the author who, despite his faults, displays himself in

every chapter he writes, as a sophisticated idealist.

MORTIMER H. GAVIN, S.J.  
ISS

ENCOUNTER WITH NOTHINGNESS.  
—By Helmut Kuhn. Regnery, Hinsdale, Ill., 1949, xxii, 168 pp. \$3.00.

We owe a debt of thanks to Emory University and the Carnegie Foundation for making it possible for Professor Kuhn to produce this clear, interesting, scholarly, well-written analysis of Existentialism. The book is certainly recommended.

The author is a Christian. He seeks the affinity between Christianity and Existentialism in the concept of "crisis." He is right in asserting that, if there is any affinity, it lies in this one idea; and he is right also, in showing that the conclusion drawn from an analysis of this concept is, for a Christian, something far different than the despair and fatal freedom which the Existentialist reaches. The suggestion that perhaps Existentialism will act much as a gadfly on modern man and drive him to find the true answers to the problems of his day, answers which lead not to "Nothingness" and "total paralysis," but rather to hope and life, is a good one. A system of thought which destroys objective truth, God, the nature of man, cannot provide the true answers. Professor Kuhn sees this clearly, and while he admits the power of Existentialism to drive a man to thought, he does not admit its ultimate conclusions.

While confessedly the book is aimed at the larger educated public, it seems at times a bit too technical even for them, supposing as it does, a more than passing acquaintance with the works of Hegel, Heidegger, and Kierkegaard. Perhaps it might have been improved somewhat by the addition of an index, since it should surely find its way into philosophical libraries.

F. CHRISTIAN KEELER, S.J.  
St. Mary's College

## LABOR IN POSTWAR AMERICA. —

Board of Editors: Colstone E. Warne, Chairman; Dorothy W. Douglas; Everett C. Hawkins; Katherine Du Pre Lumpkin; Lois MacDonald; Emanuel Stein. Remsen Press, Brooklyn, N. Y., 1949, xii, 765 pp. \$10.00.

This volume is the second in a series on industrial relations which is cooperatively prepared and published by the Institute of Labor Studies, a non-profit scientific organization which has engaged in research studies on labor relations since 1939. The chapters of this book were contributed by 35 individuals whose professional training and practical experience qualify them as competent analysts of developments in the various areas of the industrial relations field on which they report.

In a review as necessarily limited as this has to be, it is not possible to present a detailed report which would indicate the value of this work both for teacher and student of industrial relations. However, the following line-up of its topics may serve to show that it can be a worthwhile investment for a private or public reference shelf.

Part I contains an excellent general coverage of the major factors involved in labor-management conferences: the wage-price controversy; union attitudes in regard to the extension of the area of contractual matters; policies of employers to perpetuate traditional prerogatives. The final TEN — 2538 — Hilton (2769) ..... F chapter of this Part deals with a survey of CIO and AFL positions in relation to the WFTU, the United Nations, the ILO, and the ECA program. A statistical analysis of U.S. labor conditions is presented in Part II. This section contains a number of good charts and graphs to illustrate such factors as productive capacity and actuality, labor force, wages-hours-earnings in various occupations.

In Part III there is a complete review of Federal labor legislation and policy in the matter of Minimum Wages, Social Security, the Full Employment Act, Guaranteed Annual Wages, and, of course, the legislative and judicial confusion resulting from the T-H law. A lengthy chapter in the Appendix provides the latest data on regulatory legislation enacted in so many states.

The ten chapters of Part IV and the

seven chapters of Part V are particularly worthwhile. The former are devoted to separate and quite thorough discussion of employers' and employees' attitudes towards industrial relations in such key lines as coal, automobiles, steel, transportation, food, clothing and construction. In Part V there are studies of the labor problems faced by such various social groups as Negroes, women, children, professional and clerical workers.

As this book is being recommended principally as a reference work, it should be noted here that it contains a good digest of the Taft-Hartley Act, a complete roster of American labor unions, their headquarters and major officers, and an excellent index.

JOHN A. MURRAY, S.J.  
Weston College

## THE FAILURE OF TECHNOLOGY.—

By Friedrich Georg Juenger. Henry Regnery Company, Hinsdale, Ill., 1949, x, 186 pp. \$2.75.

Friedrich Juenger, brother of the philosopher Ernst, has set down in brief essay form his reflections on the evils of technology. Many of these reflections strike deep and give the reader an orientation of thought concerning technology that is in the main satisfying and authentic. Technology has spread over our civilization like a cancer. It has become a vast de-humanizing force that makes man like the machine on which he has come to depend—a functional unit devoid of cultural width and depth, an individual automaton, not a vital human personality.

But Juenger goes much farther in his analysis. Technological methods and technological modes of thought have not stopped at Industry. They have poured over into education, into government, into science, into culture. Statistical thinking and the fetish of sheer measurements have been applied to areas where they have no meaning and where they have caused great harm. Such modern phenomena as bureaucracy, mass ideological thinking and total war are, the author believes, the direct result of a technology that has become an end instead of a means.

There is much truth in such a thesis. But there seems present also a vitiating fallacy. It is not so much technology that has failed, as the technologist. And it is



not so much the technologist's fault as the educator's. Cultural Greece and Rome (which the author seems to love so much) had many of the de-humanizing elements of our own day — physical and moral slavery—but it had none of our technology. And one could imagine a culture where technology would be perfect in its own sphere and yet where the men would be saints and humanists, because reason and theology would direct their lives as well as their technology.

*The Failure of Technology* has many penetrating and sobering insights and is recommended reading for every Catholic social thinker. But we should always be careful to condemn the right thing. The faults of our age are not in our machines but in ourselves.

MAURICE HOLLOWAY, S.J.  
Saint Mary's College

#### THE LAW OF FREE ENTERPRISE.—

By Lee Loevinger. Funk and Wagnalls Company, New York, in association with Modern Industry Magazine, 1949, xi, 431 pp. \$5.00.

Mr. Loevinger, an attorney, offers businessmen an account of what is proscribed conduct under the legislation supporting competition. In sympathy with the law, he also attempts to justify it before the business community. This latter entails some economic discussion. His treatment of what the law prescribes or proscribes is very good. His economics, while offering nothing one need take exception to, is an inadequate treatment of competition and yields an unsatisfying concluding chapter.

Mr. Loevinger writes with fine clarity and conciseness. Anyone will find helpful his description of how the terms, commerce, regulation, and the Sherman Act itself, got their definition from court decisions. He removes ambiguity from terms like "rule of reason" and "restraint of trade." There is documentation of the Court's gradual shift from its earlier general legal reasoning as to application of the laws to the acknowledgment of need for closer examination of the economic situation.

The Miller-Tydings exception to the Sherman Act is rightly condemned as contrary to the intent of the Act. There is

fine treatment of the workings of, and issues involved in, the patent laws, the Clayton Act, the Federal Trade Commission, the Robinson-Patman Act. Incidentally, readers will gain insight into the logics of law, the mind of the Court, court procedure, rules of evidence, problems of enforcement.

The first of two useful appendices cites relevant court decisions and some of the literature; the second gives the substance of supreme court decisions on restraint of trade and monopoly, including all cases decided under the federal anti-trust laws.

PHILIP S. LAND, S.J.  
ISS

URBAN SOCIETY, Third edition.—By Noel P. Gist and L. A. Halbert. Thomas Y. Crowell Company, New York, 1948, xiv, 570 pp. \$3.75.

This newly revised edition of a widely used text in urban sociology is divided into six parts: the rise and decline of cities, ecology of the city and region, population and selective migrations, group life and personality, organization of city life, and housing and community planning. Due emphasis is given to important topics while a balanced coverage of multiple minor topics is characteristic of the entire work.

About half of this edition is completely rewritten, and two new chapters have been added. One of these, presenting digests of six comprehensive studies of the American class system, furnishes a valuable survey, however disputable some of the premisses and "inductive fact" may be in such studies as the Yankee City series. The authors' illustrations, figures, maps, selected bibliographies, projects for student reports, and detailed index compare favorably with the best corresponding college texts of the present day.

The scientific aspect of this work is at times jeopardized. On p. 323 ff., for example, a section on "religion and morality" is predominantly preoccupied with tobacco, prohibition, and birth control—and this on the "findings" of a 1930 magazine questionnaire! Despite such lapses this contribution towards a sociology of urban life will be of use to college social students.

RICHARD P. BURKE, S.J.  
Weston College

**CONGRESS ON TRIAL:** The Legislative Process and the Administrative State.—By James M. Burns. Harper and Brothers, New York, 1949, xiv, 211 pp. \$3.00.

The continuous crisis under which we live strains the machinery of government to almost a breaking point. The demand is for action that is at once prompt and far-sighted. Congress is expected to meet that challenge; yet, as at least six books have pointed out in the past five years, Congress in its present design is wholly incapable of doing so.

The problem is not merely academic; it is of serious practical consequences, for unless the inadequacies are speedily remedied, the pressure of critical times may sweep away the keystone of our governmental structure and create a substitute more efficient but less democratic.

Streamlining the legislative process, necessary as it is, will not in the opinion of the author of this book begin to remedy the deficiencies. There must be a reform of the system which makes congressmen the champions of local and special interests instead of the representatives of the majority. Such a reform can be accomplished, he thinks, "only by vitalizing our two-party system, by playing national party politics more zealously, and by centralizing control of our parties."

The book is, therefore, more than a criticism of Congress; it is a discussion of the whole policy-forming function—whether as supposedly performed by Congress or as actually supplied by the executive. The treatment is concise, realistic, well argued, and convincingly written.

After presenting a generalized picture of congressmen and Congress, the author illustrates the verisimilitude of his portrait by brief sketches of the legislative history of the 1938 Fair Labor Standards Act, the 1942 Emergency Price Control Act, and Senator Murray's 1945 M.V.A. bill. This is followed by very good chapters on the anomalous position of the independent agencies, the attempts at reorganization undertaken by Congress, and proposals that others have offered. After sketching the presidential functions in the legislative process, he concludes with his argument for strongly disciplined party government.

Professor Burns has profited well from such previous studies as those of Finletter, Galloway, Kefauver, Young and Heller,

and his synthesis is a decided contribution to this important subject. It deserves the attention of not only students of government but of every American.

PAUL A. WOELFL, S.J.  
ISS

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**ELMTOWN'S YOUTH.**—By August B. Hollingshead. John Wiley and Sons, New York, 1949, xi, 480 pp., Appendix of Tables. \$5.00.

This book, by an Associate Professor of Sociology at Yale, is a study of the impact of social classes on adolescents. "It is an analysis of the way the social system of a Middle Western Corn Belt Community (Elmtown, Home State, U.S.A.) organizes and controls the social behavior of high school aged adolescents reared in it" (p. vii).

The book studies the adolescent's behavior patterns in the social areas of the school, job, church, recreation, cliques, dates and sex, and then refers this behavior as an effect-and-cause relation, to the position of the families in the community class structure. The assumption is, as the author states, "social behavior of adolescents is an adaptive complex adjustment to their status in Society" (p. 9). The thesis of the book is, "The social behavior of adolescents appears to be related functionally to the position their families occupy in the social structure of the community" (p. 9). The author proves his thesis in a convincing manner, using the statistical tool of the coefficient of contingency as his means of demonstrating this relation. The facts he offers as proof are well founded, and the scientific method he uses is sound. It is noteworthy that he does not hold to a rigid determinism of social behavior, by mere family social status, since he does allow for variant behavior in similar social status, saying, "...this implies that social mobility may be expected when a new set of definitions is learned in response to a new set of social conditions" (p. 446-7).

This book is intended for the general reader rather than the specialist, and as such, its make-up is excellent, for the author before each general division states the exact problem to be dealt with and outlines what he intends to do with it; then at the end of the section, he sum-

marizes what he has done with it. Part V, entitled "Recapitulation," containing his summary and conclusions, proves most interesting.

This study of what a segment of contemporary American society has done to the boys and girls reared in it should be of interest not only to the specialist in sociology, psychology, education, social work and vocational guidance, but also to intelligent parents whose child may be facing a similar situation.

R. ROSENFELDER, S.J.  
West Baden College

### WHO SHALL BEAR THE FLAME?—

By Jules-Géraud Saliège, Archbishop of Toulouse. Speer Strahan, tr. Fides Publishers, South Bend, 1949, 191 pp. \$2.75.

The brief, vigorous messages addressed to his people between 1939 and 1946 by Archbishop (now Cardinal) Saliège record his own heroic confrontation of disaster and danger, as well as the temptations and sufferings of France during those troubled years. From the first uncertainties, after peace had ended and Europe endured the trials of the "phony" war, through the swift defeat, the Vichy regime, total occupation, until the day of liberation, the Archbishop ceaselessly presented to his people a message of courage and hope.

There is an extraordinary directness and simplicity about these letters. They have neither the profundity nor the scholarly order that characterized the well-known pastorals of the late Cardinal Suhard. They say little that is new, present the simplest truths in the plainest possible language, but they are most authentic Christian teaching.

Because they are so radically Christian, their worth transcends the occasion that brought them forth. The simple, redundant enunciation of the dignity and brotherhood of man, the obligation to justice and charity, the worth of the family, the universal law of morality and the core Christian dogmas is powerful in its cumulative effect.

Most of the messages are brief (in some places it seems that deletions have been made), and the longest is only nine pages, but they must have been read eagerly by Catholics hungry for peace and truth.

There was great courage in denouncing the evils of Nazism and the compromises of Vichy, courage that made Archbishop Saliège a spiritual center of the Resistance. They will make him a leader also in the work of Christian and social reconstruction.

### ENCYCLOPEDIA OF CRIMINOLOGY

—Edited by Vernon C. Branham, M.D., and Samuel B. Kutash, Ph.D. The Philosophical Library, New York, 1949, xxxvii, 527 pp. \$12.00.

When one sees the word "Encyclopedia" he usually pictures a set of bulky tomes, but the *Encyclopedia of Criminology* is printed on thin paper so that its 527 pages constitute but a single volume, rather small in appearance at that. Sixty-one contributors have authored about 130 articles; coverage is greater than this small number might indicate, since there are over 1,000 cross references in the 24-page index at the beginning of the book.

We should probably be grateful that Harry Elmer Barnes is not one of the contributors, despite his co-authorship of *New Horizons in Criminology*; but Sellin, von Hentig, and Hooten and some juvenile-delinquency specialists such as Tappan, Neumeyer and Ellingston are also omitted, and this reviewer can discern no Catholic contributor. Included are Sutherland, Reckless, Morris, Cantor, the Gluecks, Augusta F. Bronner, J. Edgar Hoover and the late Lewis E. Lawes, among others.

Some topics had to be omitted, and the editors give this explanation: "In the majority of instances these did not relate to the broad general scope of criminality to any important extent, for frequently the omitted topic was too controversial, purely hypothetical or of casual interest to the general reader" (p. viii).

Thus, there is no article on either free will or determinism, and the one on "Religion and Crime" has two columns about the subject in general and nine about the work of the Salvation Army. However, free will and determinism are cross-indexed to "Criminal Psychology" and "Prevention," and a sympathetic treatment of the role of religion is found under "Prison Chaplain."

One of the contributors feels that the free-will-determinism issue is one that "will



ever be a problem challenging the best thought of all thinkers" and then puts forth the hypothesis "that the ability of man to decide his course of action is itself determined to some degree, if not entirely, by forces beyond himself" (pp. 109-10). Another sets up a false dichotomy in picturing the free will advocates as favoring swift, certain and severe punishment, while the determinists maintain that the total person must be dealt with on all levels (p. 331). Still another speaks of the "Free Will fiction" (p. 147). In brief, then, although free will and determinism are apparently topics omitted because they are controversial, hypothetical, or of casual interest, they are treated incidentally in other articles and, where this is done, a deterministic slant is presented.

There is also a tendency to favor the psychiatric approach, which somewhat upsets the balance one expects to find in an encyclopedia. Thus, there are ten-page articles on "Frustration and Aggression" and "Mental Mechanisms" and six-page articles on "Psychiatry and the Law" and "Psychoanalysis and Criminology."

A spot-check of some of the articles indicates that the editors did not do much editing, which also results in some disproportions. For example, why should only two pages be allotted to the broad topic "Juvenile Delinquency" and ten be given to the specialized field of "Expert Testimony"? It is true that the former is cross-indexed to about ten other articles, but expert testimony is treated in four others—which seems to preserve the disproportion. This lack of editing also results in variety of style, not generally encountered in an encyclopedia; perhaps the worst example is "Mental Mechanisms" which, apparently taken in whole or in part from a popular presentation of the subject, speaks of the "mind-house" and proceeds to furnish it metaphorically from sub-cellar to second floor with considerable assistance from a Freudian interior decorator.

With all its defects, this is a book which most people in the fields of criminology, penology, and juvenile delinquency will want to have and which should be on the shelves of libraries. Perhaps librarians should be warned of an eight-page article on "Sexual Perversions" which gives greater detail than is found in textbooks.

However, a matter-of-fact approach is used and, if any emotion is aroused, it will probably be that of revulsion.

GERALD J. SCHNEPP, S.M.  
Saint Louis University

IN THE LAND OF JIM CROW.—By Ray Sprigle. Simon and Schuster, New York, 1949, xiii, 215 pp. \$2.50.

Desiring to get first hand experience of Jim Crowism, newspaperman Ray Sprigle acquired a good sun tan, passed the color line, and lived for a month as a Negro in the deep South. The story of these weeks lived as one of our "inferior" Americans does not reveal much that hasn't been told before of the sad lot of the Negro in the southland, but it is a vivid account of personal experiences rather than a compilation of research data. The book should be especially enlightening for Northerners, who lack even a white man's experience of real discrimination against the Negro. Everyone knows something of the miserable housing conditions to which the colored must submit in our large cities; only a Negro in the land of Jim Crow knows the constant dread of meeting death at the hands of offended whites. Mr. Sprigle makes a strong plea for giving these people their basic rights: protection from wanton killing, the exercise of the franchise, and a chance at a decent education.

MARK E. NIEMANN, S.J.  
Saint Mary's College

THE WISDOM OF CATHOLICISM.—Edited by Anton C. Pegis. Random House, New York, 1949, xxix, 988 pp. \$6.00.

I turned to this beautifully printed and bound collection of great Catholic writings shortly after reading a work on Marxism and a stupid book by Corliss Lamont, called, "Humanism as a Philosophy." There could have been no better preparation for Dr. Pegis' book—by way of contrast.

By contrast, it was both the clarity and the serenity of the Random House collection which impressed me. Nor should these qualities be surprising, both because the selections are intended to present the wisdom of Catholicism and because they were written by men and women who had pro-

foundly assimilated the spirit of Catholicism, which is truth and life.

In clear and serene language this collection presents a cumulative picture of man, a human person, composed of body and soul, and perfected by the infusion of divinity. This understanding of man, "having," as Dr. Pegis says in the Introduction, "allowed man to become nothing more than an engineer in the service of nature, we have allowed ourselves to forget." He reminds us, too, that this understanding of man may be the only truth upon which civilization can base its hope of survival.

For those interested in the work of social regeneration, this book is a salutary reminder that man cannot be re-formed or society rebuilt except upon Christ. This warning is issued repeatedly, from the two excerpts by Saint Augustine and the first 11 chapters of the *Summa Contra Gentiles* to Kristin Lavransdatter and the selection from modern papal encyclicals.

Furthermore, it is a heartening reminder that God's work is not merely remedial, but that it is through the Incarnation that man's nature is glorified. As another modern writer has observed, "Not only is nature elevated by grace, its own perfection is also strengthened and realized (*gratia non tollit, sed perficit naturam*). By the participation of man in God he achieves his humanization, that is to say, the creation of man. The unity of God and man 'is maintained by the preservation of their differences. For the union of these opposites is achieved, precisely to the degree that their natural differences are preserved.'" (Urs von Balthasar, *Liturgie Cosmique*, p. 189-90).

This splendid collection, made at the invitation of Mr. Bennett Cerf, contains 35 excerpts from the writings of 33 great Catholic authors; Saint Augustine and Etienne Gilson are represented by two selections each. All centuries are included, except the second, third, fifth, seventh, eighth, ninth, tenth and eighteenth. Heaviest concentration is in the twentieth.

If criticism is to be made of this book, it might be upon the unevenness of the translations. After the crisp, modern English of the selections from Saints Ignatius and Basil, the nineteenth-century version of Saint Augustine seemed slow and cumbersome.

FRANCIS J. CORLEY, S.J.

MANAGEMENT PROCEDURES IN THE DETERMINATION OF INDUSTRIAL RELATIONS POLICIES.—By Helen Baker. Industrial Relations Section, Department of Economics and Social Institutions, Princeton University, Princeton, N. J., 1948, 81 pp. \$2.00.

COMPANY-WIDE UNDERSTANDING OF INDUSTRIAL RELATIONS POLICIES: A Study in Communications.—By Helen Baker. Industrial Relations Section, Department of Economics and Social Institutions, Princeton University, Princeton, N. J., 1948, 78 pp. \$2.00.

Within the past quarter of a century and especially within the past decade there has been a sharp change in management's thinking with respect to industrial relations. Early emphasis was placed upon procedures in industrial relations, then on policies. Today there is a wider realization that policies will be effective only to the extent that they are understood by, and have the support of, the middle and lower echelons of management who must carry them out.

These two studies are efforts to determine how a representative sample of manufacturing concerns initiates, formulates, and determines policies on the one hand, and on the other hand achieves understanding of policies which have been adopted.

The first study finds, among other things, that responsibility for final determination of "major" industrial-relation policies rests with top management in all but a few of the forms studied. In the past ten years the organizational level at which policies are determined has been moved upward in most companies, downward in some. In general, the chief personnel officer has been given higher status within the company's organization and frequently an increased responsibility for decisions. This increased responsibility in policy determination has rendered it more difficult for him to maintain his important role as advisor in policy matters.

The second study evidences a marked increase in management's concern with communication but it concludes that "there is need for major improvement in the efforts of many companies if they are to gain even a moderate understanding of industrial relations policies among their supervisors and employees." Failure in any one of four points—"clarification of aims, continuous

review of methods, strengthening of the supervisory channels, and determination of the extent to which the union may be used in transmitting information—will handicap a company's efforts to gain a general understanding of industrial relations policies."

These reports will be read with profit by people interested in the broader aspects of industrial organization as well as by those whose more immediate concern is labor relations.

Leo C. Brown, S.J.  
I.S.O.

●  
**KARL MARX'S INTERPRETATION OF HISTORY.** — By M. M. Bober. (Second Edition, Revised). Harvard University Press, Cambridge, 1948, x, 445 pp. \$6.00.

This excellent presentation of Marxist thought, first printed in 1927, has been unavailable for some time. The new edition is a substantial revision of the work, which includes one new chapter on economic calculation, a number of additions to include more recent work on Marx and the rewriting of other sections. Professor Bober states that "over two thirds of the former book has been rewritten."

The title is almost deceptively modest because it does not indicate at first glance the book's comprehensiveness. It is actually a complete synthesis of Marx's sprawling, sometimes incoherent, often contradictory thought. And this is necessarily so, because the thought of Marx, as Professor Karl Löwith has recently remarked, is *tota quanta* historical. "Like Hegel in philosophy, Darwin in biology, and Ferdinand Christian Baur in theology, Marx, too, resolved the problems of his special science into a historical problem." (*Meaning in History*, University of Chicago Press, 1949, p. 33).

The book is genuinely disciplined. Bober has set out to present Marx's thought, and, despite his wide knowledge of Marxist literature, he has not allowed himself to be distracted into fascinating, but irrelevant, bypaths. There is relatively little attention given to the origins of Marxism, either philosophical or economic; attention given to later writers is directed only to the clarification of Marx. Even the modern controversies, e.g., on the function of techniques, the theories of crisis, the prob-

lems of economic calculation: allocation of labor-time, resources and income, do not get out of hand.

Because he is a good economist, Bober is able both to see the numerous inconsistencies in Marx's voluminous writings and to attempt their rational resolution. More important still, he is able to make Marxist thought clear to others less penetrating than he.

Not only is the total synthesis of Marx well done, but individual ideas are clearly presented. The exposition of the dialectic (pp. 30-39 and 44-45), of the theory of ideas (pp. 117-123), of the transition to Communism (pp. 261-277) are especially good.

In addition to the exposition of Marx, there are five chapters of appraisal which are not an integral part of the work. To these chapters Bober has relegated more detailed observations upon internal inconsistencies as well as upon downright unrealities.

A reprint of this indispensable book would have been welcome enough; this thorough reworking is even more satisfactory. The largest revisions have been made with a view to incorporating the ideas of Sweezy, Lange and Mrs. Robinson, as well as to institute a comparison between Marx and Keynes. The work is necessary for anyone who would understand Marx.

Francis J. Corley, S.J.

●  
**WHY I AM IN THE LABOR MOVEMENT.**—By 15 Labor Leaders. Special Report No. 20, National Planning Association, Washington, D. C., 1949, iv, 55 pp. \$1.00.

This pamphlet represents an attempt by 15 prominent labor leaders to explain their presence in the Labor Movement. Seven admit social and religious motivation while the others either were "born" into the movement or are searching for some vague liberation. All but two essays can be dismissed as piously aphoristic, interesting, but unimportant. These two, "The Common Good," by James Carey and "A Philosophy of Labor," by M. H. Hedges present a genuine philosophical foundation for organized labor and could be profitably read by all.

William W. Flanagan, S.J.  
Woodstock College



WHAT IS MAN.—By C. F. Ramuz. Pantheon Books, Inc., New York, 1948, 246 pp. \$2.75.

This is a stimulating book. The author is not Catholic, but a Swiss Protestant, a man who came into his own "literarily" at the age of 50. Fundamentally a poet-novelist, this posthumous work shows him to be an arm-chair philosopher of no little merit, who does some profound reflecting on world crises.

Ramuz is an anxious observer of the development of modern mechanization. Nihilism, atheistic humanism, bourgeois indifference (a fine exposé of economic complacency), aggressive Soviet anti-theism, Christianity, industrialization of the human personality, faith, happiness, heroism, suffering—all these aspects of social life make their appearance before his mind's eye, and come in for some penetrating but rustic scrutiny. The result is fecund, especially the analyses of Communism which drive the common threadbare platitudes down to bedrock, where they rip into shreds from the strain of a reality based on God.

This book is a collection of excerpts from three other volumes by Ramuz, and in such a state moves more slowly than would a single work. The author contents himself with observing, questioning, regretting, but never forces an issue. That is the irritating part of it, that he is reluctant to attempt a solution of the troubles of the day. In his mind the fundamental crisis is metaphysical—between theists and non-theists. He proves the contention well. Middle-rovers are playing into the hands of the materialists, whose postulates are infinitely tragic. With such a status what a case he could make for those whose lives start and end in God! But he doesn't.

Nevertheless, if you want an "outsider's" version of the "isms" of the day, and of Christianity with the gear-shift in "neutral" (quite an important matter in order to deal with that kind of mind apostolically), this piece by C. Ramuz will not be wasted reading.

Cyril O. Schommer, S.J.  
Weston College

BEYOND COLLECTIVE BARGAINING.—By Alexander R. Heron. Stanford University Press, Stanford, California, 1948, vii, 214 pp. \$2.75.

This is the third of the trilogy making up the series entitled "Toward Understanding in Industry." The same author produced all three; the first was *Sharing Information with Employees*, and the second was *Why Men Work* (reviewed in SOCIAL ORDER, 23 [1949] 143).

The principal burden of this book is to put the collective bargaining process and contractual dealings as such into proper perspective within the much larger and wider field of industrial relations. The author shows a thousand and one problems in the employer-employee relationships which are beyond the reach of mere contractual stipulations. Some of these problems are "beyond collective bargaining" in nature or character, and some of them are beyond bargaining in time.

Heron here makes explicit the truth long recognized by practitioners in the field of arbitration, personnel, and industrial relations: the labor contract of the union-management relation is largely negative and restrictive and minimal. Many attitudes and actions necessary for teamwork and constructive contributions to the productive process, and for the development of the personality of the human agents therein, lie beyond the scope of even the most elaborately framed written document.

Among the aspects of employer-employee relations beyond collective bargaining the author lists selection and training of new employees, safety, information, employee contributions of ideas, inculcation of pride in the work and the work-place, the spirit of ease, at-homeness and belonging, even zeal for the success of the enterprise. Many of these are necessary, all are desirable.

Heron is plain and sound on the place of unions and the collective agreement: for almost all big enterprises they are necessary today. But they are not enough. Limitations, possibilities, requirements are competently set out in this book and supported by a wealth of example. It is a real contribution "toward understanding in industry."

Mortimer H. Gavin, S.J.

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# Worth Reading

Richard Pattee, "The New Communist Approach," *Columbia*, November, 1949, p. 4.

Divisive tactics employed in attacks on the decree against Communism. Dogma avoided, prelates accused of holding to an outmoded social system. The Church is accused of collaboration with nazism, with capitalism. Communists claim to respect religion. Part II in December.

Giuseppe dalla Torre, "The Vatican's Conditions for Peace with Communism," *U.N. World*, 3 (October, 1949) 13-16.

The editor of *L'Osservatore Romano* reviews the history of the conflict, chiefly in central Europe, and lays down minimum demands: freedom of worship, of administering the sacraments, of evangelization, of religious administration, of Catholic schools, press, action.

John C. Cort, "Can We Lick the Labor Problem?" *Sign*, 29 (November, 1949) 32-35.

An associate editor of the New York *ACTU Labor Leader* points out some positive jobs for Catholic trade unionists to do. See what he says about the Sunday gospels.

John J. McCloy, "Reviving Germany," *U.S. News*, November 4, 1949, 26-30.

The U.S. High Commissioner for Germany talks about industrial activity in that country and about other problems of tomorrow.

Thomas P. Neill, "Juan Donoso Cortés," *Catholic World*, 170 (November, 1949) 121-27.

The author of *Makers of the Modern Mind* briefly presents the life and work of an early Spanish opponent of 19th Century liberalism.

Sumner H. Slichter, "How Big in 1980?" *Atlantic Monthly*, 184 (November, 1949) 39-43.

Professor Slichter institutes a comparison between our national economic growth between 1900 and 1949 and predicts a similar growth in the next 30 years. His four assumptions are: continued population growth to about 175 million; the same proportion of labor force to total population as today, hence a labor force of about 72.5 million; continued two per cent annual increase in output per man-hour; reduction of the work-week to 30 hours.

On the basis of these assumptions he predicts at least \$416 billion annual production, about \$5,744 per worker and about \$2,377 per capita.

David Dubinsky, Jules Abels, Victor Reuther and John Quincy Adams, "Pensions in Labor-Management Relations: A Discussion," *Commonweal*, 51 (November 4, 1949) 112-22.

The 25th anniversary issue of *Commonweal* contains many fine articles. Most noteworthy for readers of *SOCIAL ORDER* is the discussion by two representatives of labor and management, respectively, in response to the question: "While wages and hours will remain a principal subject of negotiation, the emphasis in collective bargaining is shifting to non-wage compensation. What form would you like this compensation to take in the future, and how would your proposals affect the relationship of management and labor?"

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